DOCUMENT RESUME

ED 342 830 UD 028 273

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TITLE A Call for Cooperative Pluralism from Me to We.
INSTITUTION Washington Office of the State Superintendent of Public Instruction, Olympia.
PUB DATE Jan 91
NOTE 26p.; One chart contains small, blurred print. Cover title varies slightly.
PUB TYPE Collected Works - General (020) -- Guides - Non-Classroom Use (055) -- Reports - Descriptive (141)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Citizenship Education; *Cooperative Learning; Cross Cultural Training; *Cultural Awareness; Cultural Interrelationships; *Cultural Pluralism; Definitions; Educational Philosophy; Elementary Education; Intercultural Communication; *Multicultural Education; Resource Materials; Urban Education
IDENTIFIERS Washington Office of Superintendent of Pub Instr

ABSTRACT

This collection of training materials describes an educational philosophy for elementary level instruction called cooperative pluralism. This approach complements and strengthens traditional multicultural educational approaches while blending them with cooperative learning and democratic education. The following materials are included: (1) brief comments on cooperative pluralism by distinguished experts; (2) a glossary; (3) a definition of cooperative pluralism; (4) a description of the approach and practical strategies for implementation for teachers; (5) an essay on the meaning of culture; (6) the text of a letter written by an American Indian upon learning that the United States wished to purchase tribal lands; (7) a one page comparison of Western and Asian culture; and (8) a letter from a principal to teachers on the aims of education. The following materials are appended: (1) a diagram of Lake Washington School District Curriculum Model; (2) a "Core Skills Continuum"; (3) definitions of five key terms; (4) a diagram of the Bainbridge Island School District's cooperative pluralism curriculum; (5) a letter from a non-Anglo mother to an Anglo teacher; (6) an order form for a poetry book; (7) a training evaluation form; and (8) an advertisement for multicultural teaching aids. (JB)

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COOPERATIVE PLURALISM

FROM ME TO WE

JUDITH A. BILLINGS • OLD CAPITOL BUILDING • PO BOX 47200 • OLYMPIA WA 98504-7200

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A CALL FOR COOPERATIVE PLURALISM
FROM ME TO WE

If we are to succeed as a nation both in international trade and in leadership for democracy, we need to use the diverse cultural laboratory of our own country as a training ground for producing citizens who value differences, respect the validity of our own perspectives, understand the interdependency of people, and who have the interpersonal skills to effectively communicate across all spectra of ethnicity, nationality, language, culture, gender, values and even political ideology.

It is less important for students to learn to appreciate ethnic foods than it is for students to understand equal rights. Yet, much of what we have taught under the rubric of "multicultural education" has fallen into the trap of "Tacos on Tuesdays." That is, the trap of teaching about cultures and about cultural differences without teaching an understanding of how cultural differences--or gender, class and other differences--contribute to the unified whole of a democratic nation.

--Mako Nakagawa

Some comments on Cooperative Pluralism from distinguished experts:

"Up until now, multicultural education has been too much dual cultural education, as your analysis so clearly reveals. Multiculturalism must be seen to embrace the whole of humankind. From a strategic point of view, this maturing of multicultural education through Cooperative Pluralism represents an opportunity of joining with other groups and other movements designed to assist the human race to live together in understanding, appreciation, and peace."

John I. Goodlad
Professor and Director
Center for Educational Renewal
University of Washington

"A beautiful, philosophical marriage between Cooperative Learning and Cooperative Pluralism . . . . What Cooperative Learning puts into the instructional practice with students, Cooperative Pluralism puts into the curriculum framework."

David Johnson, Ed.D.
Cooperative Learning Center
Minneapolis, Minnesota

"Cooperative Pluralism, without question, is on the right track. I especially support the premise of developing acute people skills. The bottom line is Cooperative Pluralism moves from participation in ethnic experiences to the development of functional skills for functional pluralism in America."

Byron Kunisawa
Multicultural/Prevention
Resource Center
San Francisco, California

"Cooperative Pluralism is a powerful concept. I see Cooperative Pluralism as a philosophy that is just as appropriate in life as in education. I have already invited Mako to share Cooperative Pluralism in concert with GEESA. Our ends are the same."

Dee Grayson
GESA Developer
Gray Mill Foundation

"Cooperative Pluralism makes common sense across the board. I have seen educators with a wide range of sophistication in the area of multicultural education quickly converted by Cooperative Pluralism. Cooperative Pluralism is a concept whose time has come."

May Sasaki
Intercultural Staff Development
Seattle Public Schools

"Now that cultural pluralism has fulfilled its role as antidote for the mistakes of the Melting Pot Theory, Cooperative Pluralism appears to be the next stop on the clock of human evolution towards total human rights, improved human relations and a more equitable standard of education for all."

Robert C. Ford, Ph.D.
University of Puget Sound

COOPERATIVE PLURALISM

GOALS:

SELF-IDENTITY:

Possessing a positive self-image in which the child accepts uniqueness of self and others.

DIVERSITY :

- Recognizing and respecting differences and commonalities in individuals and groups.

IDEALS :

Striving to promote the highest aspiration in a democratic society.

INTERDEPENDENCE :

Having recognition that the strength of the whole meets the needs of the individual and in turn the strength of the whole is dependent on the individual.

INTERPERSONAL RELATIONSHIPS:

- Empowering the individual with the attitudes and skills to pursue lifelong learning and to develop people skills.

GLOSSARY

DEMOCRATIC IDEALS

The principles upon which our democratic government is based: liberty, justice, equality, responsible citizenship, and basic human rights.

UNITY IN DIVERSITY

Recognitions that within differences there is a commonality that unites.

IDEALS INTO ACTION

Applying concepts of democratic principles to everyday life.

GLOBAL PERSPECTIVE & INTERDEPENDENCE

A world view which recognizes that individual welfare is connected to the collective well-being.

COOPERATIVE PLURALISM

A concept which emphasizes relationships, rather than the culture of specific ethnic groups. It includes: 1) a global perspective which recognizes the interdependence of all people; 2) interpersonal skills which enable people to interact positively and equitable with others, and, 3) consistent behavior which translates democratic ideals into actions that enhance the individual and the community.

COOPERATIVE PLURALISM: AN ABSTRACT

Cooperative Pluralism is a philosophical concept that augments multicultural education by focusing on: **1) the whole system of people** rather than specific segments; **2) the interfacing of people** rather than on the manifestations of the culture of specific ethnic groups; and **3) the building of skills** for active participation in translating ideals into congruent behavior.

Cooperative Pluralism emphasizes the linkages between and among people coupled with the harmonious networking of peoples. Infusing this philosophy serves to create a setting in which there is a shift from the concept of learning about *them* as fragments in isolation to learning about *us* in an interrelated and connected perspective. Simultaneously, there is a shift from the **me** as an entity **to we**, recognizing that the best self-interest is to promote the collective interest.

Cooperative Pluralism focuses on the development of **people skills** in interacting positively and equitably with each other. Effective people skills enhance the individual as well as the collective. **Cooperative Pluralism**, as a philosophical direction for education is based upon:

1. The **inclusive mind** set that recognizes the interdependency of all people;

2. **Interactions** between individuals and groups that enhance effective cooperation;

3. **Acquisition of skills** to put ideals into consistent action as responsible citizens.

Cooperative Pluralism supports past and current multicultural education efforts and offers promise for the future.

Cooperative Pluralism: Moving From "Me" to "We"

Mako Nakagawa
Valerie Ooka Pang

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As a democratic society, it is less important for our students to learn to appreciate ethnic foods than it is for students to understand equal rights. Yet, much of what we have taught under the label of "multicultural education" has fallen into the trap of "Tacos on Tuesdays." That is the pitfall of teaching about cultures and about cultural differences without teaching an understanding of how cultural, gender, class, religious, ethnic, racial, handicapped, and age differences contribute to the unified whole of our democratic nation.

Cooperative Pluralism as an Educational Philosophy

As a nation of interdependent individuals and groups whose survival demands a cooperative effort, Cooperative Pluralism is an educational philosophy that complements and strengthens traditional multicultural educational approaches while blending them with cooperative learning and democratic education. Three beliefs guide Cooperative Pluralism:

1. The powerful recognition of the interdependency of all people.
2. The importance of cross-cultural relationships and communications between individuals and groups that enhance and complement effective cooperation[1] rather than the studies of the manifestations of the culture of specific ethnic groups.
3. The significance of teaching active participation skills which are crucial to the development of responsible citizens in a functional democracy.[2]

Cooperative Pluralism promotes student skill building in working with others and acceptance of social responsibility nurturing equitable relationships that are the essential foundations of a democracy.

Cooperative Pluralism also focuses on interdependence at the personal, community, national, and international levels. Helping students understand how all of us are interdependent can guide our young people in exploring fresh and creative avenues in building solid bridges of trust between people. Students should understand how the welfare of the individual is integrally linked with the welfare of the collective.

Cooperative Pluralism as an Educational Program

The focus of most multicultural education programs has been the discussion primarily of ethnicity, and "ethnic studies" approach to teaching about ethnic and cultural differences. This can emphasize a "they" orientation rather than "we" perspective. The approach often involves the study of the four major categories of collective minorities in the United States: African Americans, Asian Americans, Chicano/Latino Americans, and Native Americans. While this approach is a big advance over the earlier tokenism or total neglect, it has often consisted of over-simplified presentations of outward manifestations that serve to extend rather than to reduce stereotypes. In addition, there has been little attention placed upon the issues of gender, class, or handicappism. Studying groups in isolation from each other has the potential of misleading young students into thinking of cultural groups as wholly separate from each other, self-contained, and unchanging. This orientation fails to address the dynamic relations between

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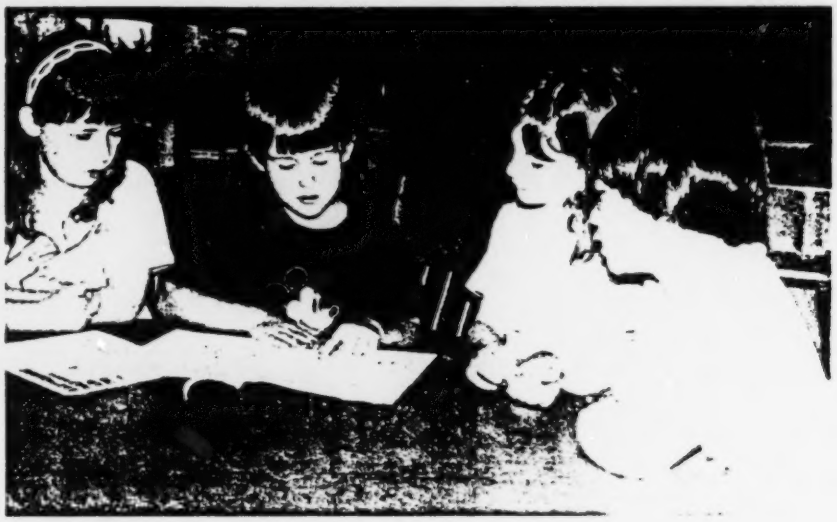
cultural groups while disregarding the complexity of and diversity within minority and majority cultures. A student may be Hispanic, middle-class, and male. This youngster is a member of several cultural groups and these various memberships impact on the way he behaves and what he values.

Cooperative Pluralism directs students and teachers to focus upon the interaction between the various elements to build bridges of positive communications. This stresses looking at an issue from a holistic perspective while examining aspects of cross-cultural group commonalities and focusing upon interrelational skills.

One example of this approach is in teaching the concept of justice. The phenomena of shifting the attention from the source of the problem and placing the justification of a misdeed onto the victim represents "blaming the victim" syndrome. There is a commonality of experiences among various individuals from different groups, i.e., the common experience of oppression. Native Americans are blamed for standing in the way of progress because others covet their land. African American parents are often told their children fail in school because of poor quality parenting and lack of academic commitment. Qualified Asian American students are denied equal access into higher education because of ceiling quotas on admissions. Elder Americans are told they are not suitable for various positions because they are too old to think quickly and efficiently. Teenagers are held responsible for lack of morality in America because they are young and perceived as undisciplined. These are examples of misconceptions from the present which can be utilized in teaching about justice. Martin Luther King, Jr. succinctly stated, "Injustice anywhere is a threat to justice everywhere." Students might be asked what issue they think is most important and what could they do to impact the understanding of others. It could be a letter to the editor, or it could be in the form of a play given to another class.

When students have the opportunity to view issues from a variety of group experiences, they can develop a better



understanding of the complexity of society and the need for cooperative solutions. The focus is upon "unity amidst diversity" and in this way the goals of harmony coupled with the understanding of interdependency provide the foundation for preparing our students to keep the issue of equal rights at the forefront. Figure 1 is a visual model focusing upon the interaction of various groups and Figure 2 depicts the interdependency of all peoples.

Developing Instructional Activities for Elementary Students

The following are a few examples of learning objectives which guide the curriculum for Cooperative Pluralism. They are:

1. Culture consists of shared human experiences and yet within a given collective group each person has his/her own unique profile of that culture.
2. We draw from many cultural groupings to form our own unique patterns, like spiders developing highly individual webs.
3. There is diversity within any group, including a cultural group.
4. People in the world need one another and depend on one another in many ways.
5. Individuals and groups can interact cooperatively for the benefit of all.
6. People from diverse groups can learn how to communicate and work effectively with each other to their mutual benefit.
7. As members of a democracy, each citizen in the United States has the responsibility to preserve and protect the rights of liberty, equality, and justice for all.

Example Lessons
Organizing Concept-Self Identity: Individual and Collective

Lesson 1. What is a Group?

Objectives

To develop and write an operational definition of a "group."

To identify groups in the development of the awareness that people belong to many groups.

To compare similarities and differences *within* as well as *between* groups.

To work cooperatively in groups.

Procedure

Teacher: "Let's define the term *group* in a people setting."

Using verbal responses and dictionary definitions, the class establishes a working definition. It may be "A group is two or more people with something in common." (A group can be a unit with a shared purpose, but there are ethnic groups which may not have the same goals but have common physical or cultural ties. Sometimes groups have involuntary parameters.)

The teacher writes the consensus definition on the board.

Teacher: "To what groups do you belong?"

The teacher encourages identification of groups beyond gender, ethnicity, and student role, trying to elicit less frequent groups, e.g., ping-pong players, chocolate ice cream lovers, and those who can curl their tongues.

After the students have suggested many possibilities, the teacher divides the class into teams of four to six students representing diversity in gender and ethnicity.

Each team is to identify and list the maximum number of groups to which at least one team member belongs. The teacher encourages each member to contribute at least two ideas.

The teacher pairs students and asks them to identify two groups in which they hold memberships in common, and two groups in which they belong that are different. Then, students are asked to list commonalities and differences among the four groups.

Lesson 2. We Are All Connected

Objectives

To define the terms *interdependent* and *independent*.

To speculate on how he/she is interconnected with others they do not know.

To write a paragraph about being interconnected.

Procedure

Teacher: "What does it mean to be interdependent?" "What does it mean to be independent?"

The teacher lists on the board those things done independently and interdependently.

Examples: *Interdependent*
Play Baseball
Follow Traffic Rules
Independent
Brush Teeth
Eat Lunch

Teacher: "Many times we are interconnected though we don't realize it. If a driver of a car does not stop at a stop sign, that person could hit us if we were in the crosswalk. We are interconnected. Though there are many things that we do independently, many of our activities are dependent upon cooperation. For the baseball team to win, the team members must work together as a cohesive group.

"Our actions often affect others. The world we live in is an interconnected system. Look in your social studies book. Write a story describing how someone you see in the text, but who you do not know, may be interconnected with you. (For example, the farmer grows food which we might be eating. The factory worker is making a car that your parents buy and you depend on to get you to school.)

Teacher: "What does it mean to be interdependent? Interconnected?"

Figure 1. Interaction Model of Cooperative Pluralism

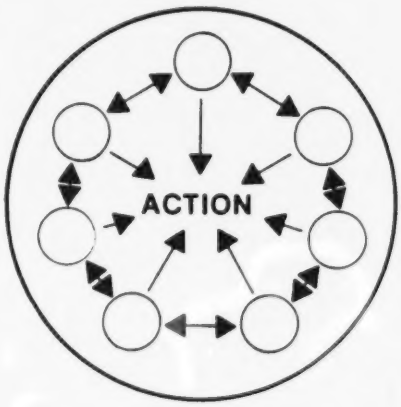
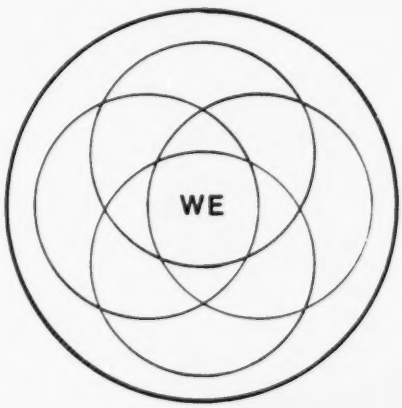


Figure 2. Model for National and Global Harmony "Unity Amidst Diversity"



Teacher: "Is there something we can do as a school which helps us show how we feel about participating in our community?"

Students may say: "Have a food drive every month and not just during Thanksgiving."

Write a class letter to the editor of the local newspaper expressing their views about the homeless, threat of a nuclear war, need for sidewalks, installation of a traffic light at a dangerous intersection, or a similar vital issue.

Summary

Cooperative Pluralism is a synthesis of multicultural education, democratic education, and cooperative learning. It affirms the importance of a responsible citizenry and emphasizes the magnitude of interdependence of all people.

Notes

[1]David W. Johnson, Roger T. Johnson, Edythe Johnson Holubec, and Patricia Roy. (1984). *Circles of Learning: Cooperation in the Classroom*. Alexandria, VA: Association for Supervision and Curriculum Development.

[2]Amy Gutmann. (1987). *Democratic Education*. Princeton, NJ: Princeton University Press. ●

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Valerie Ooka Pang is an Assistant Professor at San Diego State University. She is a former Spencer Fellow and has published other articles relating to instructional strategies and school policies in Multicultural Education.

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A CLOSER LOOK AT CULTURE

By Mako Nakagawa

Culture is that part of human interactions and experiences that determines how one feels, acts and thinks. It is through one's culture that one establishes standards to judge right and wrong, beauty and truth, and to make judgments on one's self as well as others. The things and ideas one values and cherishes, how one learns, believes, behaves, reacts, etc., are all immersed and impacted by one's culture. It is one' s culture that prescribes the very sense of the individual's scope of reality.

Everyone has culture. To deny anyone culture is to deny human experiences. A person's culture is not a rigid, static state, but a continuously developing part of his/her life as interactions with others continue. A person absorbs culture from all human resources in one's environment. It naturally follows that (unless one happens to be in the unusual circumstance of social isolation/insulation) most people are aligned with many cultures. Those fortunate people deeply steeped in two ethnic cultures are designated as bicultural people. However, all people are culturally multi-facted.

Because culture is transmitted whether directly or indirectly from others, culture, by definition, is a shared human experience. But it is important to note that, to whatever extent the commonalities existing within a given cultural group, each member has his/her own unique profile of that culture. Thus, members of a cultural group have much diversity within the group...each drawing from their own unique experiences. This diversity within the groups makes it very difficult to teach about a cultural group with accuracy and without succumbing to over-generalizations.

The essence of one's culture does not lend itself to a display nor can it be shared on demand. Like a fine, elaborately spun spider web, one's culture is made of many interlocking, intricate strands. Like a snowflake, each pattern is unique. Like all delicate things, one's culture must be approached with sensitive care. We are not privy to the culture of another without earning the trust and the willingness of the keeper of the particular web to freely share of him/herself in their own time and on their own terms.

Culture cannot be seen, tasted, touched, smelled or heard. When an attempt is made to introduce someone to a culture through these senses, we are limiting the learning to the most superficial form of indulging in the manifestations of the particular culture. It may be analogous to a person claiming they know who you are because they were once exposed to a photo image of you. The food tasting and dance exhibitions, popular multicultural educational activities, are only as sound as the educational objective being promoted. These activities are neither good nor bad in themselves. But unless they are tied to a well thought through specific objective of educational value to the students, and appropriate to the intellectual development of the learner, we may be wasting a lot of valuable educational time.

Too often we are drawn to the colorful or exotic aspects of cultural manifestations and inadvertently lead students to strengthening rather than reducing stereotyping. This mode of inappropriate multicultural exercises is often labeled as the "travel brochure" approach. There is usually no evidence of ill intent but the results are often seen as harmful in that what is learned is not necessarily what was meant to be taught. Much of what is currently presented as multicultural activities falls into the dichotomy of what is referred to as the "Dance and Bleed Syndrome." That is to say that the cultures of minority people are viewed as primarily entertainment in nature or as painful histories of victimized groups. Both strands of this dichotomy may be based on facts but the full vitality of real people does not emerge through this approach.

Effective multicultural education must be integrally linked with higher thinking skills. Effective multicultural education must build on one's understanding of one's self and the interrelationships with others. We must expand our sense of the "me" to the sense of the "we." (In a future article of Your Public Schools, we will share with you the concept of "cooperative pluralism" which is directed at learning the "us and we" thrust described here.) We must further our horizons and find creative and fresh strategies to bring to the consciousness of our students that we each are only one person on this earth and we are all part of the total human race of people on this earth. Ghandi is quoted as saying, "There are enough resources on this earth to meet all the needs of the people on this earth. There is not enough resources on this earth to meet all the greed of all the people on this earth."

In summary:

A. Culture is shared human experiences and yet each person has his/her own unique profile of culture

B. We draw from many cultures to form our own unique patterns. Like the spider, if undisturbed we can continue to further develop our "web" from influences such as gender, ethnicity, religion, familial practices, hobbies, etc.

C. Culture is fluid and dynamic--not frozen and static.

D. There is much diversity within any group, including a cultural group. A homogeneous group has the commonality of only that standard which originally identified the group. All other factors are as heterogeneous as any group. To force other commonalities is stereotyping.

E. Teaching a cultural specific activity must not inadvertently strengthen stereoptyping.

F. The value of a multiculural activity must be evaluated on the precision of the activity meeting the educational objective, and the educational objective must be relevant to the future of the learner.

G. Multicultural activities must be linked to higher thinking skills.

H. Multicultural education should build bridges of trust that close the distances between people.

For reactions or comments, please contact:

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Published in OSPI's Your Public Schools, November 1986
JACL's Pacific Citizen, February 13, 1987.

Upon receipt of a letter inquiring about the purchase of tribal lands for the arriving people of the United States., Chief Seattle wrote this reply.

The President in Washington sends word that he wishes to buy our land. But how can you buy or sell the sky? The land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every meadow, every humming insect. All are holy in the memory and experience of my people.

We know the sap which courses through the trees, as we know the blood that courses through our veins. We are part of the earth and it is part of us. The perfumed flowers are our sisters. The bear, the deer, the great eagle, these are our brothers. The rocky crests, the juices in the meadow, the body heat of the pony, and man, all belong to the same family.

The shining water that moves in the streams and rivers is not just water, but the blood of our ancestors. If we sell you our land, you must remember that it is sacred. Each ghostly reflection in the clear waters of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.

The rivers are our brothers. They quench our thirst. They carry our canoes and feed our children. So you must give to the rivers the kindness you would give any brother.

If we sell you our land, remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sight. The wind also gives our children the spirit of life. So if we sell you our land, you must keep it apart and sacred, as a place where man can go to taste the wind that is sweetened by the meadow flowers.

Will you teach your children what we have taught our children? That the earth is our mother? What befalls the earth befalls all the sons of the earth.

This we know: the earth does not belong to man, man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself.

One thing we know: our god is also your god. The earth is precious to him and to harm the earth is to heap contempt on its creator.

Your destiny is a mystery to us. What will happen when the buffalo are all slaughtered? The wild horses tamed? What will happen when the secret corners of the forest are heavy with the scent of many men and the view of the ripe hills is blotted by talking wires? Where will the thicket be? Gone! Where will the eagle be? Gone! And what is it to say goodbye to the swift pony and the hunt? The end of living and the beginning of survival.

When the last Red Man has vanished with his wilderness and his memory is only the shadow of a cloud moving across the prairie, will these shores and forests still be here? Will there be any of the spirit of my people left?

We love this earth as a newborn loves its mother's heartbeat. So, if we sell you our land, love it as we have loved it. Care for it as we have cared for it. Hold in your mind the memory of the land as it is when you receive it. Preserve the land for all children and love it, as God loves us all.

As we are part of the land, you too are part of the land. This earth is precious to us. It is also precious to you. One thing we know: There is only one God. No man, be he Red Man or White Man, can be apart. We are brothers after all.

--Chief Seattle

*AN ASIAN VIEW OF CULTURAL DIFFERENCES

(With thanks to Dr. Mai Van Trang)

We live in time.	You live in space.
We are always at rest.	You are always on the move.
We are passive.	You are aggressive.
We like to contemplate.	You like to act.
We accept the world as it is.	You try to change it according to your blueprint.
We live in peace with nature.	You try to impose your will on her.
Religion is our first love.	Technology is your passion.
We delight to think about the meaning of life.	You delight in physics.
We believe in freedom of silence.	You believe in freedom of speech.
We lapse into meditation.	You strive for articulation.
We marry first, then love.	You love first, then marry.
Our marriage is the beginning of a love affair.	Your marriage is the happy end of a romance.
It is an indissoluble bond.	It is a contract.
Our love is mute.	Your love is vocal.
We try to conceal it from the world.	You delight in showing it to others.
Self-denial is a secret to our survival.	Self-assertiveness is the key to your success.
We are taught from the cradle to want less and less.	You are urged every day to want more and more.
We glorify austerity and renunciation.	You emphasize gracious living and enjoyment.
Poverty is to us a badge of spiritual elevation.	It is to you a sign of degradation.
In the sunset years of life we renounce the world and prepare for the hereafter.	You retire to enjoy the fruits of your labor.

*source: Indochinese Materials Center

EPILOGUE

On the first day of the new school year, all the teachers in one private school received the following note from their principal

Dear Teacher:

I am a survivor of a concentration camp. My eyes saw what no person should witness:

Gas chambers built by learned engineers,
Children poisoned by educated physicians
Infants killed by trained nurses,
Women and babies shot and burned by high school and college graduates.

So, I am suspicious of education.

My request is: Help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.

Reading, writing, arithmetic are important only if they serve to make your children more humane.

from, Teacher & Child by Dr. Haim G Ginott

CULTURE

WHAT IT IS:

- **Dynamic**, neither fixed nor static,
- A continuous and cumulative **Process,**
- **Learned** and **Shared** by a people,
- **Behavior** and **Values** exhibited by a people,
- **Creative** and **Meaningful** to our lives,
- Symbolically represented through **Language** and people **Interacting**,
- That which **Guides** people in their thinking, feeling and acting.

1

WHAT IT IS NOT:

- Mere **Artifacts or Material** used by a people.

- A "laundry list" of **Traits and Facts.**

- Biological traits such as **Race.**

- The **Ideal** and **Romantic Heritage** of a people as seen through music, dance, holidays, etc.

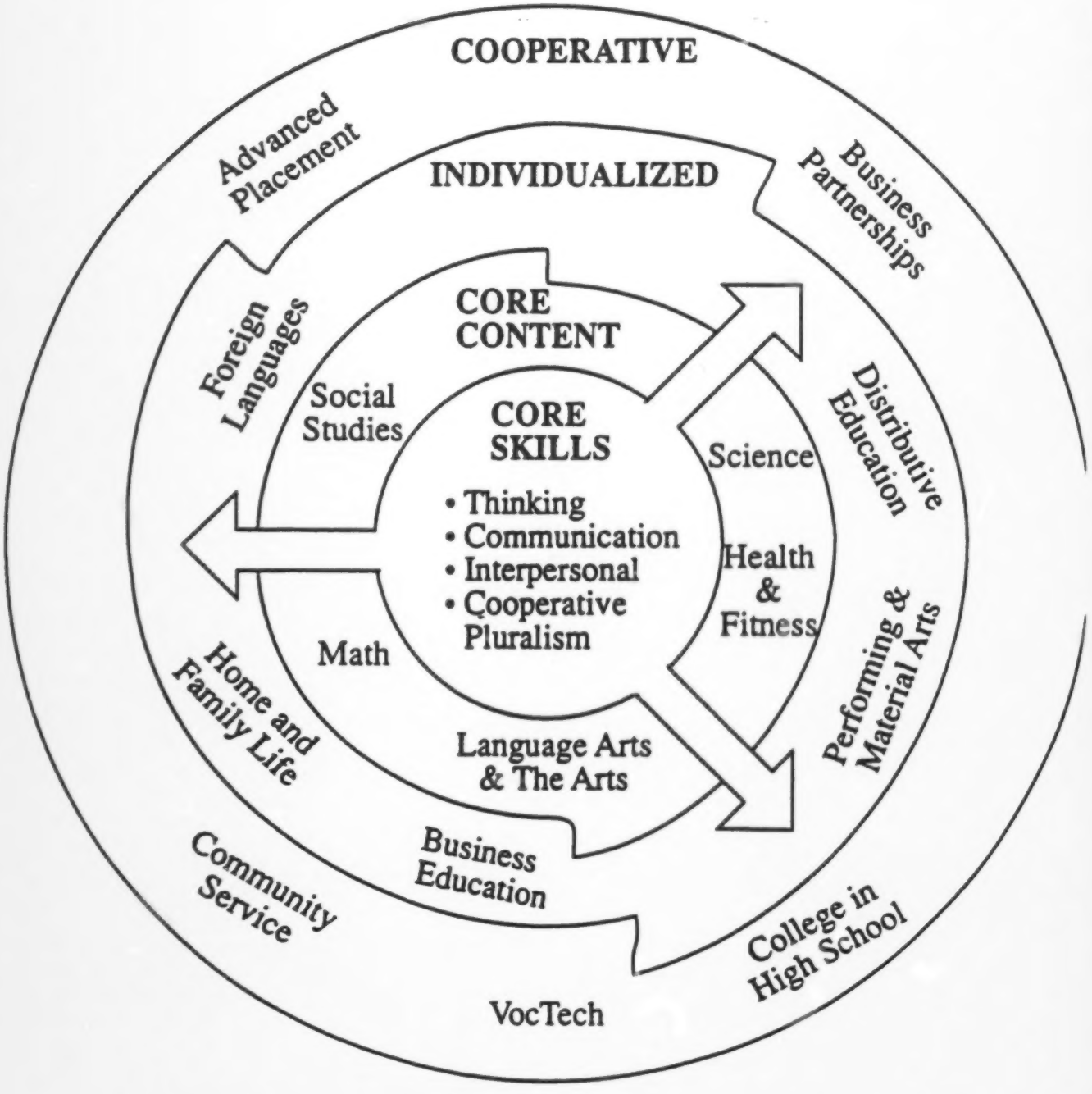
- **Higher Class Status** derived from a knowledge of the arts, manners, literature, etc.

- Something to be **Bought, Sold or Passed Out**.

2

ATTACHMENT A

LAKE WASHINGTON SCHOOL DISTRICT
CURRICULUM MODEL
"FUTURE VISION"



CORE SKILLS ARE INFUSED INTO ALL AREAS OF THE CURRICULUM

CORE SKILLS CONTINUUM

	K-3	4-6	7-9	10-12
INTERPERSONAL	Self Control -decision making -responsibility -expression perseverance			
THINKING	Demonstrates Thinking -perceive -predict -classify/estimate			
COMMUNICATION	Establish -read -view -write -speak -listen -illustrate			
COOPERATIVE PLURALISM	Students will understand that although they are unique, a union of their differences will create a healthy society			
INTERPERSONAL		Group Skills -effective communication -group dynamics/function -participation		
THINKING		Explain Thinking -generate -compare -analyze -problem solve		
COMMUNICATION		Refines -read -view -write -speak -listen -illustrate		
COOPERATIVE PLURALISM		Students will understand concepts basic to being a responsible member of a democratic society.		

	K-3	4-6	7-9	10-12
INTERPERSONAL			<u>Positive View of Self</u> -individuality -self-reliance -self-disclosure -resiliency	
THINKING			<u>Applies Thinking</u> -infer -synthesize -problem solve -evaluate	
COMMUNICATION			<u>Applies</u> -read -view -write -speak -listen -illustrate	
COOPERATIVE PLURALISM			Students will transfer ideals into action, which will demonstrate an understanding of cooperation, respect, responsibility and human dignity	
INTERPERSONAL				<u>Self Management/Positive View of Others</u> -goal setting -balanced life -stress management -sensitivity
THINKING				<u>Plans for Thinking</u> -infer/imply -synthesize -evaluate -problem solve
COMMUNICATION				<u>Extends</u> -read -view -write -speak -listen -illustrate
COOPERATIVE PLURALISM				Students will see themselves as members of the world community. They will recognize that individual welfare is connected to our collective well-being.

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BAINBRIDGE ISLAND SCHOOL DISTRICT COOPERATIVE PLURALISM

Multicultural Education Curriculum	K 1	2 3	4 5
I. SELF IDENTITY	A. To become aware that each individual is unique and special B. To develop an acceptance of self	A. To become aware that each individual has both strengths and limitations B. To recognize the power of the individual and how it affects others and oneself C. To assume personal responsibility for ones actions D. To understand the difference between pride and arrogance	A. To be aware of our self-image and of how others perceive us B. To identify the groups we belong to and recognize how these groups are perceived by others C. To see each person in a group as an individual and to see each individual as part of a group D. To identify how cultural experiences influence our personal identities
II. DIVERSITY	A. To understand the meaning of the concept of diversity B. To understand in both a local and a global context how families are alike and different C. To recognize the positive aspects of diversity	A. To recognize that people, cultures, and societies in our world are different from each other in some ways and similar in other ways B. To understand that these differences complement each other C. To recognize that stereotyping distorts reality	A. To understand the "different from" does not mean "better than" or "less than" B. To recognize that conflicts can occur when diverse people or groups do not understand or respect each others' differences C. To understand that cooperative efforts by diverse people or groups may produce better results than individual efforts
III. IDEALS	A. To recognize that ideals represent the best and highest purposes of all societies B. To understand that ideals are important in the home, school, community, country, and world C. To develop commitment to the idea of personal responsibility	A. To understand the concepts of "justice" "liberty" and "equity" B. To recognize that in our society we have laws which assure these rights to every individual C. To understand that to deny justice, liberty, or equity to one individual affects the entire society D. To develop commitment to the process of active citizenship	A. To understand how the laws of our democratic society ensure the rights of liberty, equity, and justice to all B. To recognize the concept of human rights as a universal ideal C. To participate actively as citizens in their community and in their country
IV. INTERDEPENDENCE	A. To understand that what one person or group does can affect other persons or groups B. To recognize that one person's actions can affect the success of failure of a group effort C. To understand that individuals contribute to a group and the group contributes to the individual	A. To recognize that the world is comprised of interconnected systems B. To understand that individuals, groups, and countries can interact cooperatively for the benefit of all C. To develop skills of cooperation through respect and acceptance of ourselves and others	A. To understand that individuals, societies, can interact cooperatively for the benefit of all B. To recognize that when individuals, societies, and countries cooperate, they empower one another and there is a sharing of power
V. INTERPERSONAL RELATIONSHIPS	A. To be able to express feelings through appropriate words or actions B. To understand that we have the power to control our own actions and the power to influence others C. To develop skills in resolving conflicts and problems	A. To be aware of and respect the fact that everyone has feelings and to avoid words and actions that could hurt another individual B. To understand that an individual's personal opinions are self-selected and are not to be forced upon another C. To develop skills for conflict resolution and problem-solving	A. To acquire the necessary communication skills to function effectively in a pluralistic society B. To understand the concept of rights and responsibilities as they affect interpersonal relationships C. To understand the concepts of power and influence as they affect interpersonal relationships D. To develop skills in resolving conflicts through positive interactions

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